

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

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TRIFLES.

BY ELDER J. L. BARFOOT.

—O—
"What great events from trivial causes spring."—POPE.

Things are not always unimportant because they seem so. The cackling of geese saved ancient Rome, and exercised an influence on all after ages. The falling of an apple led to the discovery of gravitation and a knowledge of the hidden forces of the universe. The rising and falling of a tea-kettle lid led to the application of steam as a motive power. It is the consequences which follow an act which determine its worth. It is so spiritually as well as temporally—morally as well as physically. Thus, an act of faith on the part of Noah saved the human family from entire destruction; an act of obedience in Abraham gave him the promises of the Patriarchate with all its attendant blessings; the rejection of the message of Jesus led to the destruction of the Jewish nation. These acts, when examined in themselves, like many others which could be named, do not appear to contain the germ of consequences so important. To glance at the case of Noah, his faith in God led to acts which resulted as we read. Others might have had

faith—they had the same opportunities; but *his* faith saved him and his house. Abraham obeyed the Lord and did things which we moderns could not begin to have faith to do; and it "pleased God" and was "accounted to him for righteousness." What is and will be the result in his experience? "In thee and in thy seed shall all the nations of the earth be blessed." As to the rejection of Jesus by the Jews, it could not fail to produce the ruin of their nation, for, in rejecting him they rejected Him that sent him. That act was enormous in its wickedness, and the punishment was proportional to it. But it seemed to the people trifling;—"Is not this the son of Joseph the carpenter? Is he not one of us—born among us? Who is he, that we should listen to him?"

Many acts, trifling at first sight, could be named, which have led to marvellous results. Even in our own day a man has lived who had faith quite as simple and potent as that which men possessed anciently. He

read in St. James' epistle, "If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not." This seems only an insignificant quotation, unless we reflect upon its *meaning*. It means that if a man has faith in God to ask him for wisdom, he will give it him. This man took God at his word, and went into a retired spot to carry into effect the teachings of the inspired servant of God. This was an act exceedingly child-like in its nature, and one which some would laugh at. He went and "asked God" to reveal to him the way of salvation. God heard his fervent prayers; wonderful for their simplicity, fervency and confidence, and He revealed to him by heavenly messengers that which has resulted in changing the aspect of the world. For to him He has restored the knowledge of the Everlasting Gospel with all its powers to bless mankind. In our day the ordinances of the Gospel can be and are administered by those who have been and are *divinely appointed*. Where? In the Church of Jesus Christ of Latter-day Saints! This may appear to be too simple to be worthy of notice. Do not look, however, at what we say, only, but see what results are flowing from this Gospel which is restored. Try to put away prejudice in relation to the Latter-day Saints. Learn to know that the name of a religion, or of the founder or restorer of a faith, has nothing to do with its efficacy. Has the religion that which can alone give value to it,—power to save the world? That is what is wanted. Never mind how it came; if it has the power of God in it, it is from God. Do you want salvation? God lives; his Son, Jesus Christ, lives. Have you faith in him? Do you feel you would like to become like him? Forsake every evil practice—that will be repentance which is pleasing in the sight of God. Then, be baptized for the remission of your sins, in the name of Jesus Christ (that is by one to whom Jesus Christ has given authority to baptize,) then you shall receive the Holy Ghost.

"But that is so simple a method of obtaining salvation." First principles generally are simple, because elementary. Be satisfied with results, you

shall receive the gift of the Holy Ghost, that shall take of the things of the Father and of the Son, and reveal them unto you; you shall know that the religion we teach is true—"He that doeth the will of the Father shall know of the doctrine." But what evidences have you? may be asked. Signs shall follow the believer; we are hated of all men for righteousness sake; the kingdom of God is upon the earth with Prophets and Apostles to guide its young destinies; the gifts and blessings of the ancient Church are among the people of God now as anciently. "But you are despised." So was Jesus. "Your people were driven out from civilized society in America, and there must be something wrong, seeing that you are condemned by all." This is no argument. Jesus was even slain, and so were his Apostles. Joseph Smith, our leader, was also slain, and his followers were cruelly treated and driven into the wilderness to perish. This is no proof that we, as a people, are wrong. God has preserved us amidst a thousand dangers; under the most trying circumstances we have increased in numbers, and have built up a nation in the midst of the earth. We are increasing annually by thousands, and tens of thousands are beginning to acknowledge the truths we teach. We teach faith in God and the Lord Jesus Christ, repentance, or a putting away of sin, baptism for the remission of sins, and the gift of the Holy Ghost by the imposition of hands, as anciently. Do not despise these ordinances—they are *essential to salvation*. They are small beginnings, but they lead the honest soul to obtain the favor of God and the light and intelligence which is needed to bring us back into the presence of God. A thousand texts could be advanced to prove that, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven." A thousand testimonies could be produced to prove the truth of this Work. Despise not these teachings—they are from one who has freely received and freely gives some of the results of his having been baptized into covenant with God. In your receiving the truth many may be interested; a thousand generations

may be blessed by that which blesses you. Do you love the truth? Do you feel your need of wisdom? Do you feel that God will fulfil his word and build up his kingdom in the latter days? We tell you we have the truth; that God will give you wisdom and reveal himself to you if you will do the simple things he requires at your hands; that his kingdom is established upon the earth, and the nucleus of that kingdom which the Prophets foretold is in the Church of Jesus Christ of Latter-day Saints. In conclusion,—do not look at the acts re-

quired of you, only as means to an end. God judges of a man's faith by his works. He does not measure out his blessings by the greatness of an act so much as by the obedience which it indicates. It is necessary to do *all* which God requires, however simple, however different to our former ideas of things. Prove these things for yourself; ask of God; seek to him in humility and prayer; cultivate acquaintance with the Latter-day Saints; let not the enemies of truth influence your judgment. "Seek and ye shall find, ask and ye shall receive."

THE SACRAMENT.

BY ELDER SEPTIMUS SEARS.

Among other things connected with the kingdom of God, the sacrament of the Lord's supper should receive a part of our attention. Jesus himself instituted it among his disciples, and commanded them to observe it in remembrance of him until he again should come; and, that he might impress upon them its importance, he said, "Except ye eat my flesh, and drink my blood, ye have no life in you." This shows us the importance necessary to be attached to this ordinance. For to have the life Christ speaks of within us, it is absolutely necessary that we should partake of the sacrament as often as it is possible to do so. This, to some, may appear to be a very small matter, and not worthy of much notice; but if such would examine the teachings of Jesus on this subject, as recorded in the New Testament, also the revelations of God, to his servants, in these last days, they would find it to be a matter of no small importance; on the contrary, it is an ordinance of great worth, and not only a privilege, but an imperative duty enjoined upon us by our Lord. We fear there are some holding a standing in the Church of Christ who do not attach sufficient importance to this ordinance, judging by their absence from meetings at times when it is most necessary for all to attend. Sunday after Sunday passes without

their receiving the sacrament, and a feeling of indifference is too often manifested as to whether they receive it or not. The Spirit of the Lord is grieved at this, and is partly taken from such in consequence thereof, until the powers of darkness creep imperceptibly upon them, not unfrequently leading them astray from the ways of the Lord. Where a feeling of indifference is manifested by the Saints in this matter, we invariably find a lack of the true spirit of the Gospel, and, as a natural consequence, a negligence in other duties; because, that Spirit which inspires us to acts of righteousness has taken its departure—the life of which Christ speaks does not dwell there. Should an Elder venture to ask such why they are not more attentive to this ordinance,—at the same time setting forth the blessings to be gained by rightly attending to it, many excuses are brought forward (which may to some appear very plausible) to justify themselves, if possible, in staying away from meetings. But, to the Elder who is living his religion, these excuses appear in quite a different light. We, as Saints, are not justified in allowing ourselves to be entirely controlled by surrounding circumstances; allowing every little obstacle, placed in our way by the Enemy of truth, to prevent us from attending to our duties and

interests in the kingdom of God. We should rather, if possible, make circumstances bend to us in order that we may glorify our heavenly Father, and thereby merit his favor and approbation continually. This can only be accomplished by constant prayer and watchfulness over ourselves, and the influences we are surrounded with, in our journey through life. Those who regularly attend their meetings and receive the sacrament are, as a general thing, filled with the life-giving influence of the Spirit of God, and they thereby obtain strength to combat with the powers of darkness, which are ever lurking around to lead astray the weak and unwary. How careful we ought to be that we do not, through our negligence and inattention to the ordinances of the Gospel, give the Adversary any power over us; for, if we do, our overthrow will be the inevitable result, which will give rise to misery and woe.

It is in our sacrament-meetings where we very often see made manifest the power of the Gospel, and participate in those blessings anciently enjoyed by the Saints, such as the gift of tongues and the interpretation thereof, prophecy, and words of inspiration from the lips of the servants and Saints of God, causing the hearts of many to rejoice in making known future events. Are not such blessings worth striving for? Who will not sacrifice a few earthly pleasures to obtain them? What upon earth is there to equal them? The precious things of the earth sink into insignificance when compared with such heavenly blessings. In these meetings we can also bear testimony to the Work of God, and thereby edify our brethren and sisters and strengthen ourselves.

Parents should make it their business to instruct their children upon this principle and show them the blessings to be gained by attending to it, so that they may not do it in ignorance, but understandingly; so that they, in after years, when grown to man and womanhood, may value it and become strong in the faith of

Christ. Early impressions are generally lasting; hence arises the necessity of parents teaching it to their children both by precept and example,—the former without the latter will be comparatively useless, but the two combined will cause them in after life to attach great importance to this ordinance.

Through our weakness we are very liable to go astray from the path of duty, and give way to little things not altogether pleasing to our Father in heaven; but, by partaking of the sacrament, we can gain a remission of those little sins or weaknesses, and renew our covenants with the Lord and receive a fresh supply of his Holy Spirit to enable us to effectually cope with surrounding influences. This ordinance, if rightly viewed and properly understood, would be more generally appreciated than it is at the present time, and receive more attention. Those who are living their religion hail with joy the Sabbath day,—not only as a day of rest, but a day when they can meet around the table of the Lord to partake of the sacrament. But in receiving it how careful we should be that our minds are prepared to partake of such a sacred ordinance; for he that eateth and drinketh unworthily eateth and drinketh damnation to his own soul. This should arouse reflection in every mind; we should examine ourselves to see how we stand, that we have a conscience void of offence towards God and man; see that we are one with God's Priesthood upon the earth. If we have any feelings of animosity against any one, first make reconciliation, so that we are in perfect fellowship with all, especially those connected with the kingdom of God. If these things have been overlooked in the past, let us commence from this time to give them our attention, lest the Spirit of the Lord entirely forsake us and we become victims to the powers and influences of Satan, and thus come short of that glory which a faithful observance of this, and all other ordinances, would have secured for us.

Prayer crowns God with the honor and glory that are due to his name, and God crowns prayer with assurance and comfort.

EVERY MAN HIS OWN SCULPTOR.

Did you ever watch the sculptor at his cherished work? Did you note with what delicate care he used his chisel, chipping a little here and a little there—watching, with practiced and artistic eye, the effect of every stroke or touch, until, from that which but a short time ago was but a block of unsightly marble, there comes forth from under his hand the beautiful statue which is alike the admiration of the world and the praise of its author. What he was doing in the physical and inanimate, is precisely what you are or should be doing in the mental and living world around and within you. You are yourself the living development of your own taste, your own skill and your own care. Every man is known and judged by his work; you are the living statue of your own sculpture, the living expression of the conceptions of your own inner spiritual life. You are, so to speak, the block of animated, intelligent matter, placed under your own control and to be formed and moulded according to your own will. It is for you to decide whether that block, under your skilful hand, shall assume the beautiful proportions of perfected manhood, and stand among the choice specimens of art's rarest productions to gladden the eye of all beholders; or whether it shall come forth a hideous and revolting deformity, to be thrust aside into the gloomy abodes of the vicious and depraved, where it may never offend the soul of purity and the eye of cultivated and elevated taste.

Every act of your life; yes, every

word of your lips and even every thought of your heart is a chip taken from that block which tends to give to the statue of self its ultimate appearance and character. As the sculptor cannot replace the piece he has once struck from his marble, and consequently must exercise the greatest care and skill lest he spoil his cherished work; so you cannot recall one word nor act nor thought, nor efface from your mind their lasting effects. He labors to create a monument of his skill which, perchance, shall outlive himself but a few brief years, and then crumble to pieces and moulder to dust, while it and the divine skill of the hand that shaped it are alike forgotten. You are developing a statue whose existence shall be coeval with your own, and which shall live as an eternal monument of your wisdom, purity and skill, or of your folly, baseness and disgrace. If the former is careful in the shaping of his inanimate marble, how much more so should we be in the moulding of our immortal characters. Neither is there any difficulty in doing this successfully, nor excuse for us if we fail to do so. If we are ignorant of the principles of this noble art, the Great Architect and Sculptor of the universe is willing to instruct us, and has promised to aid us in evolving from the uninviting and half-developed form before us, an image of such loveliness and perfection that it shall command the admiration of countless millions and endless generations.

W. H. S.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 632.)

President Joseph Smith had taken the sick into his house and door-yard until his house was like an hospital, and he had attended upon them until he was taken sick himself and confined to his bed several days.

July 22, 1839.—Joseph arose from his bed of sickness, and the power of

God rested upon him. He commenced in his own house and door-yard, commanding the sick, in the name of Jesus Christ, to arise and be made whole, and they were healed according to his word. He then continued to travel from house to house and from tent to tent upon the bank of

the river, healing the sick as he went, until he arrived at the upper stone-house, where he crossed the river in a boat, accompanied by several of the Quorum of the Twelve, and landed in Montrose.

He walked into the cabin where I was lying sick, and commanded me, in the name of Jesu Christ, to arise and be made whole. I arose and was healed, and followed him and the brethren of the Twelve into the house of Elijah Fordham, who was supposed to be dying, by his family and friends. Joseph stepped to his bedside, took him by the hand and commanded him, in the name of Jesus Christ, to arise and be made whole. His voice was as the voice of God. Brother Fordham instantly leaped from his bed, called for his clothing and followed us into the street.

We then went into the house of Joseph B. Nobles, who also lay very sick, and he was healed in the same manner; and when, by the power of God granted unto him, Joseph had healed all the sick, he re-crossed the river and returned to his home. This was a day never to be forgotten.

During my further stay in Montrose, I attended meetings and administered to the sick when I was well myself.

September 14, 1839.—I started from Montrose on my mission to England. My health was so poor I was unable to go thirty rods to the river without assistance.

After I had crossed the river I got Israel Barlow to carry me on his horse, behind him, to Heber C. Kimball's, where I remained sick till the 18th. I left my wife sick, with a babe only ten days old, and all my children sick and unable to wait upon each other.

—17.—My wife crossed the river and got a boy with a wagon to bring her up about a mile to brother Kimball's to see me.

I remained until the 18th at brother Kimball's, when we started, leaving his family also sick.

Brother Charles Hubbard sent his boy across the prairie fourteen miles to a shanty on the railroad, where brother O. M. Duel lived. Sister Duel helped the boy to get our trunks out of the wagon. We went into the

house, feeling very much fatigued. She made us a cup of tea which very much revived us. We tarried there one night.

In the morning brother Duel took us in his wagon, and carried us as far as Lima, about twelve miles. When brother Duel left us, he gave each of us a dollar to help us on our journey. A brother then took us into a wagon and carried us to Father Mikesell's, near Quincy.

We tarried in Quincy a few days, and began to recover, and preached a few times. We procured a meeting-house close to the Congregationalists, and we began at different hours from them; but taking a notion to disturb us, they rang their bell furiously after we had commenced our meeting. Elder Page was preaching, and he preached so loud as to drown the bell, and thus brought out hundreds who otherwise would not have come to meeting. We received some little assistance from the brethren.

Lyman Wight took us into a one-horse wagon, and carried us to brother C. C. Rich's, at Burton, where we stayed over night.

Next morning brother Rich carried us to brother Wilbur's. We tarried over night, and brother Wilbur took us in a buggy and carried us to Father James Allred's, in Pittsfield, where we remained all night; and Father Allred carried us to the neighborhood where brother Harlow Redfield lived, where we preached at a small Branch of the Church. Next day the brethren carried us on to Scott county to brother Decker's, near Winchester.

October 1.—Went to Lorenzo D. Young's, where we tarried and recruited.

—4.—Brother Lorenzo carried us to Jacksonville. We staid over night. A sister in the Church hired a man and buggy to carry us to Springfield, where we were kindly received by the brethren. Here I was sick and confined to my bed for a few days. Brother Libeus T. Coon, who was then practising medicine, waited upon and nursed me.

On the 11th, resumed my journey in company with brothers H. C. Kimball, Geo. A. Smith, Theodore Turley and brother Kimball's father-in-law, Mr.

Murray. The brethren had exchanged horses at Springfield, and with a little assistance from the brethren there, we obtained a two-horse wagon. The sisters fitted me up a bed in the wagon to ride on, as I was unable to sit up.

We travelled eight miles, and put up with Father Draper for the night. When we went into the house, brother Geo. A. Smith dropped on to the hearth a bottle containing some tonic bitters, which the brethren had prepared for us because of our sickness. At this Father Draper was very much astonished, and said, "You are a pretty set of Apostles, to be carrying a bottle of whiskey with you." We explained to him what it was; this appeased his righteous soul, so that he consented to have us stay over the night.

Next morning we pursued our journey and arrived at Terre Haute on the 17th. Brother Kimball and myself put up at Dr. Modisett's, who belonged to the Church. The other brethren put up at Milton Stowe's, who lived in one of the doctor's houses.

In the evening the doctor called in to see them, brother Stowe being very poor, and the brethren quite ill in health. The doctor expressed great sympathy for them when he returned to his house—relating over the poverty of brother Stowe and the brethren's ill health, he shed many tears, but he did not have quite sympathy enough to buy them a chicken or give them a shilling, though he was worth some four or five hundred thousand dollars.

In the course of the evening brother Kimball became very ill. The doctor said he could give him something that would help him, but the old man was so drunk he did not know what he did do, and he gave brother Kimball a table spoonful of morphine. His wife saw him pour it out, but dare not say a word, but believed it would kill brother Kimball. A few minutes after he took it, he straightened up in his chair, and said he felt very strange, and thought he would lie down; and on his making a motion to go to bed, he fell his length upon the floor. I sprang to him, rolled him over on his back, and put a pillow under his head, and began to inquire what the doctor had given him. I learned he had

given him morphine. Brother Kimball soon came to, and spoke faintly and said, "Don't be scared, for I shan't die." We got him on the bed, and I nursed him through the night. I changed his under clothing five times, and washed him previous to changing his clothes. I found him covered with sweat, at first like thin honey. This gradually wore out towards morning, and he sweat naturally. He was scarcely able to speak, so as to be understood, through the night.

The next day brothers Geo. A. Smith, Theodore Turley, Reuben Hedlock and Mr. Murray, started with the wagon and three horses for Kirtland, Ohio—the horses had pretty well given out. We gave them what money we had, except five dollars, and told them to take good care of the team and make all possible speed; if they did not, we would be in Kirtland before them.

We tarried in Terre Haute until the 22nd, when brother A. W. Babbitt and Dr. Knight came to Terre Haute to see us. Next day Dr. James Modisett sent his son and carriage, and took us twenty miles. We went from thence to Pleasant Garden with brother Babbitt, and put up with brother Jonathan Crosby, cabinet-maker. Found a few brethren who were well and in good spirits.

We remained there a few days preaching to the few brethren and others who wished to hear. We learned that brother Babbitt had been preaching through the country with good success, and had baptized five.

We tarried till Saturday, the 26th, when brother Babbitt took us in his buggy and carried us twelve miles, to the house of a brother Scott, where we tarried over night. The family were very glad to see us.

Next morning brother Scott sent his little son John, and carried us fifteen miles to Belleville. Travelled several miles in the rain. We put up at an inn for the remainder of the day and night. I was quite ill, and brother Kimball sat up with the landlord and his lady, quite late, preaching to them.

Next morning the landlord rose up early and talked to the citizens about the travellers who had put up with him the night before, and what he had heard them say concerning the Gospel.

The neighbors flocked in, had many inquiries to make, and were very anxious we should tarry and preach in the place. The stage came along about 10 o'clock, and we went on our way for Kirtland.

While in Pleasant Garden we obtained some money, so that with the five dollars we previously had, amounted to \$13.50. When we got into the stage, we did not expect to be able to ride but a short distance. We rode as far as Indianapolis, paid our passages, and found we had sufficient means to take our passages for Richmond, Ia.

When we arrived at this place we found we had means to take us to Dayton, to which place we proceeded and tarried over night, waiting for another line of stages. We expected to stop here and preach until we got means to pursue our journey. I went to my trunk to get money to pay my

bill, and found that we had sufficient to pay our passages to Columbus, to which place we took passage in the stage and tarried over night.

When I paid my bill I found I had sufficient to pay our passages to Wooster. We tarried till the after part of the day, and then took passage for Wooster. When we arrived there I went to my trunk again to get money to pay our bill, and found sufficient to pay our passages to Cleveland.

When we got to a little town called Strongsville, towards evening, within about 20 miles of Cleveland, I had a strong impression to stop at a tavern when I first came into the town, but the stage did not stop there, so we went on. We arrived at Cleveland about 11 o'clock, and took lodgings and remained till next morning.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 10, 1863.

VISIT TO THE SCANDINAVIAN MISSION.

WE have just returned from a visit to the Branches and Conferences of the Church in Denmark, Sweden and Norway, composing the Scandinavian Mission; and as a sketch of our proceedings and the condition of the Work of God in those lands may possess some interest for the Elders and Saints in this Mission, we take the opportunity of laying a few items before them. Leaving Elder Richard Bentley in charge of the business of the office, we started for Hull on the 15th of August, and sailed from the latter port on the morning of the 16th, landing at Hamburg on the 18th, where we were met by Elder Jesse N. Smith, President of the Scandinavian Mission. Proceeding from there to Altona on the same evening, thence by rail to Kiel, and the remainder of the journey by steamer and rail, we reached Copenhagen on the 19th. We held meeting with the Saints at their hall in that city on Sunday the 23rd, and enjoyed the meeting very much. On the 24th, President Smith and ourself sailed for Gottenborg, Sweden, which city we reached on the 25th, and were met, upon landing, by Elder Holberg, from the Valley, who left there in the spring of 1862, Elder Söderborg, President of the Gottenborg Conference, and several other Elders and Saints. We held meeting that evening and had the privilege of addressing

a crowded house of Saints and strangers, who listened with great attention and interest. In the morning we took rail to Stockholm, distant 42 6-10th Swedish miles, (each Swedish mile being nearly seven English miles,) and received a warm welcome from the Elders and Saints. Among the former were Elders Winberg and Swenson—on a mission from Zion to Scandinavia—and Elder Flygare, the President of the Stockholm Conference, and Elder Ericson, who is engaged in translating the Book of Mormon into the Swedish language. We held an evening meeting here with the Saints, in their hall; and on Sunday we met twice in Conference with them, several Elders and Saints having come in from adjacent Conferences and Branches to meet with us; many strangers were present at these meetings and an excellent spirit prevailed. Returning to Gottenborg we held another evening meeting there, on the 2nd of September, and we found that our previous meeting had been productive of some good, as one man who had been present at that meeting, and had been much impressed by what he had heard, had been baptized and was confirmed that evening, and others were much interested. We embarked at Gottenborg at 2 a.m. on the 3rd of September for Christiania, Norway, which place we reached on the evening of the same day. Some hundreds of Saints, with Elder J. P. R. Johnson (who is presiding in Norway, and who left Zion on a mission to Scandinavia in the fall of 1860) and other Elders were assembled at the wharf when we landed, and the meeting was a very warm and impressive one. While at Christiania we held a two days' Conference, on the 5th and 6th of September, with the Elders and Saints, some of the former having walked several hundred miles to be present at these meetings. We also met with them in public on three other occasions, all of which meetings we enjoyed exceedingly. On the 12th of September we embarked (brother Johnson accompanying us with the intention of attending the General Conference of Elders) on the steamer for Copenhagen, which city we reached, after a thirty-four hours' passage, on the afternoon of the 13th. The General Conference of the Priesthood of the Scandinavian Mission convened in Copenhagen on the 18th and 19th of September, and was followed, on Sunday the 20th, by a General Conference of the Elders and Saints in a large hall which was specially procured for the occasion. The instructions which were given on those occasions, and the spirit which prevailed, filled all with joy and love, and we rejoiced together in the privileges and opportunities which we possessed as servants and Saints of God. On Monday, the 21st of September, we bade the Elders and Saints farewell, and, in company with President Jesse N. Smith, who kindly accompanied us as far as Hamburg—and from whom we had not been separated while we were in the Mission—we started on our return to England. We reached Hull in the afternoon of the 24th, and held meeting with the Saints of that Branch—Elders Bull and Nicholson being also present—on the evening of the 25th; and on the 26th, after an absence of six weeks, reached Liverpool.

We are quite unable, in a brief sketch like the present, to do justice to the feelings we entertain towards the Elders and Saints in Scandinavia, for the kindness universally shown on all hands to brother Smith and ourself while visiting them, and the pleasure we have experienced in their society in public meetings and in social intercourse. The visit has been one of unalloyed pleasure to us, and has made such an impression upon us as, we trust, will never be erased. The presence and the teachings of the Elders from Zion are very highly valued by the Saints throughout those lands; they honor their counsels

and receive with eagerness the instructions they have to impart to them, and bear testimony by their actions that they have had the love of God implanted in their hearts, whereby they are enabled to value the truth and the Priesthood which He has again restored to the earth. They are exerting themselves with all diligence to procure the means necessary to emancipate themselves from Babylon, and the prospect, so far as we could learn from the reports of the Elders, is that the emigration for the coming season, from the most of the Conferences in that Mission, will be but little, if any, below that of the past spring. The calls for Elders are very numerous—more than can be supplied at present, and there is every reason to think that thousands will yet receive the Gospel in those lands and be gathered therefrom to Zion. In Sweden and Norway there are large fields stretching out before the Elders to the far north, which, for the want of time, they have not yet been able to penetrate. They have only been able to skirt along the edges, and labor in a few places which have been most convenient and accessible. But what they have accomplished warrants the belief that many of the inhabitants of the places yet unvisited will yield a ready acquiescence to the principles of truth when they shall have the privilege of hearing them. They are a kind-hearted, simple-minded, noble race, and when they comprehend the truth are very firm in clinging to it. Freedom of conscience is now enjoyed to a far greater extent than formerly in Sweden and Norway, yet there is still room for considerable more liberty in this direction.

The meetings in which we had the privilege of participating with the Saints, in the various places which we visited, were of a very interesting character. The Spirit of the Lord was there, and was felt to a goodly extent by all who assembled with pure motives. The spirit of instruction rested upon all who spoke. Particularly was this the case during the days when we met in General Conference; and we have cause to anticipate that much good will result from the counsels and instructions imparted to the Priesthood on that occasion. A heavy book debt, which has been hanging over the Mission, was taken into consideration, and counsel was given respecting the best method of liquidating it and freeing the Mission from embarrassment—counsel which was very acceptable to President Smith and the Elders, and which they unanimously determined to adopt.

The presence and the assistance of the Elders who have been recently appointed to Scandinavia will be very acceptable to the Saints there, more especially when they master the language, which they are energetically and cheerfully striving to do.

Upon leaving, we were requested by the Elders and Saints to bear their greetings and love to their fellow-servants and brethren and sisters in Great Britain. They are interested in the Work of God and all connected with it in this land. Their faith and prayers and works are united with the faith and prayers and works of the faithful sons and daughters of God in this and all other lands, to bring to pass that reign of peace and righteousness which will admit of the will of God being done on the earth as it is done in heaven.

ELDERS WEST AND B. YOUNG, JUN.—We are pleased to learn, by letter from these brethren, of their safe arrival at Atchison, K.T., in good health, after a safe and speedy passage. By letter from Elder G. A. Smith,

abstracts from which appear in another page, we have also received the pleasing intelligence of their safe arrival in Salt Lake City, on the 27th of August, after an unusually short trip of twenty-six days and a few hours from Liverpool, the quickest passage ever made between the two points of which we have any knowledge.

A CORRECTION.

In an article headed "Guerrilla Warfare in Missouri," and published in the thirty-eighth number of the current volume, under date of September 19th, a statement was made in the editorial comments, by which the foundation of the Temple laid in Far West, Caldwell county, Missouri, was confounded with the foundation of the Temple laid a little west of Independence, Jackson county, Missouri. As the minds of many of the Saints do not seem to be clear on this point—not seeming to be aware that there were two foundation spots for Temples designated and dedicated in the State of Missouri—we are the more particular in correcting the statement referred to. That statement reads as follows:—

"More than thirty years have now elapsed since the Lord revealed to the Prophet Joseph the place where the City of Zion should be built, and the spot where the Temple of the Lord should be erected. That place was Jackson Co., Mo.—that spot was close to the town of Independence. The inhabitants of that State were determined that the city of Zion should not be built, nor a Temple erected within the limits of their State, if they could help it. *They, therefore, rose en masse, and drove the Saints from their homes, burning, destroying, and murdering all before them. The day had been appointed, by revelation, to lay the foundation of the Temple; the mob vowed it should not be done—that if every other revelation of the Mormon Prophet had been fulfilled, that one should not be,—but, to their confusion, it was.*"

The foundation spot for the Temple near Independence, Jackson county, the centre stake of Zion, was dedicated on the 3rd of August, 1831, by the Prophet Joseph Smith and seven other Elders, before the Saints had experienced any mob violence from the hands of their enemies in that county; but the foundation spot of the Temple in Far West, Caldwell county, was dedicated and the corner stones of the Temple were laid, (agreeably to the revelation given through the Prophet Joseph, April 26th, 1838,) on the 4th of July, 1838; and in accordance with that revelation, and a subsequent one received on the 8th of July, 1838, was re-commenced on the 26th of April, 1839, President Brigham Young and several of the Twelve Apostles and other Elders being present at the time. It is to this latter labor—the re-commencement of the laying of the foundation of the Temple at Far West, Caldwell county—and the taking leave of the Saints at that spot by the Twelve Apostles, preparatory to starting on their mission to Europe, that the portion of the comments which we have italicised above properly refers.

ABSTRACT OF CORRESPONDENCE.

AMERICA.—We have been favored with the perusal of a letter from Elder George A. Smith, (dated at Salt Lake City on the 29th August) to his brother,

Elder John L. Smith, President of the Swiss and Italian Mission, from which we take the following extracts :—

"I wrote you' last on 30th July, after my return from the south with Judge Kinney. Since that time I have visited Provo, Utah county ; on my return I accompanied President Young to Cache Valley, and found some teams putting out for the northern gold mines, which have broken out to an alarming extent, 400 miles north of here. President Young advised the Bishops to cut the people off from the Church who went to the gold mines, and advised the Elders to give up their licenses who went there ; if they are really come here to dig for gold to resign their Priesthood first. I was sick with chills and fever and ague sweats all the time I was in Cache Valley and Box Elder, which temporary indisposition deprived me of the comfort and benefits of the expedition to a very great extent, although I spoke in public a short time in Cache Valley and in Ogden. Measures are on foot to make a settlement beyond Cub River, east of Cache Valley, where facilities of even greater promise than those in Cache invite the Saints to settle. General C. C. Rich takes charge of the settlement, and is going to sell out in Davis county, and will take his family with him. The people in this and Davis county are suffering severely from drouth ; they are losing much of their fruit and most of their late crops. Perrygrine Sessions has an orchard of five acres which is literally dried up. I am happy to acknowledge the receipt of your letter of July 29th, giving an account of the visit of Elders C. W. West and B. Young, jun., to Switzerland. They arrived home yesterday. Your family is well. Judge Kinney started to-day for Washington, in the coach, as Delegate for Utah in Congress, accompanied by J. S. Gibbs, U. S. Marshall.

* * * * * We will exercise what faith we can in your behalf, that the few heads of wheat in the Swiss bundle may be saved. The first company of emigrants arrived this afternoon. James Ferguson died last night between 11 and 12."

NEWS FROM HOME.

From the absence of any specially interesting or exciting intelligence in the *Deseret News* of August 26th, we gratefully opine that peace and prosperity prevail among the citizens of Deseret, and that, with the exception of the continued drouth, which has injured the crops in many portions of the Territory, nothing of an unpleasant nature has occurred to mar the happiness and prosperity of the people.

We perceive by the *Farmer's Oracle* that Mr. D. Graves, of Provo, advertises seedling tea-plants for sale. We are pleased to see this, as it manifests the fecundity of Deseret, and the persevering energy which makes the "desert blossom as the rose."

The following items we extract from the *News* :—

CHIEF JUSTICE TITUS.—The Hon. John Titus, of Pennsylvania, arrived here on the 7th inst., to succeed Hon. John F. Kinney as Chief Justice of the Supreme Court for this Territory, and was inducted into office on the 12th, by taking the prescribed oath, administered by Governor Doty. He hails from Philadelphia, where, as we are informed, he has been engaged in the practice of law for many years.

ARRIVED.—Gen. Horace S. Eldredge and John W. Young arrived by the eastern stage last evening.

CORRESPONDENCE.

AMERICA.

Florence, N. T., Aug. 5, 1863.

President Cannon.

Dear Brother,—Having arrived thus far on our journey, I embrace the privilege of writing you a brief note, knowing that you will be pleased to learn of the welfare of the emigrating Saints, and anxious to know something further of their progress.

Our journey from New York to this place was of the usual character. The change from the monotonous life on shipboard, where the same broad expanse of sky and water, the same ropes, spars and planks, met the eye morning, noon and night, to the beautiful scenery on the banks of the Hudson, close alongside of which we journeyed in the cars, and the variety of nature's beauties spread around in seemingly inexhaustible profusion, produced feelings of an exceedingly agreeable character. But travelling by rail becomes tiresome when continued for days and nights consecutively, no matter how beautiful the country through which the traveller journeys; consequently, all welcomed the steam-boat at St. Joseph's, and were equally as glad to leave it and commence an experience in camp life at or near to Florence.

I have not time to write anything descriptive. To you it would be like an oft-told tale, and those who wish to appreciate it must make a personal acquaintance with its trials and pleasures. They must view, to realize that they are in a country great beyond islandic and untravelled conception,—the broad and majestic rivers silently gliding on towards the mighty ocean, bearing seas in their volume; the vast and all but impenetrable forests through which the tireless "fire-horse" snorts and shrieks and thunders hour after hour, with its living freight of priceless worth speeding on to fill the uncultivated prairies and mountain vales with a thrifty, hardy and industrious population, or speeding the traveller on his journey towards the east or west; they must look upon the broad prairie-lands of Missouri and Illinois to form a just conception

of nature's "parks," as they stretch around almost as far as the eye can reach, fringed with trees, intersected with small rivers and studded with beautiful little patches of timber—oases of shade and beauty in the midst of green and wide-spread wastes. All these and other things of a similar nature I must leave alone, although they awakened within me feelings of a peculiar character.

The emigration is all safe here, with the exception of those who died and a few who concluded to remain at different points by the way. The latter, I am happy to say, are but few. General good health and spirits prevail among the people. The last of the *Cynosure's* company has just reached, having been detained behind with the freight. In the *Amazon's* company we had one birth (still-born) at New York, and three deaths between that city and here, all children—two belonging to brother George Taylor, from Birmingham, and one to brother William McLacklin, from Essex Conference.

I am sorry to say we lost a young man at St. Joseph's, by drowning, while bathing in the river, Henry Day, son of brother and sister Day, of the town of Luton, Bedfordshire. A little boy was also drowned, off the steamboat, while travelling up the river with us, by the name of Cunningham, from Scotland, belonging to the *Cynosure's* company. If people emigrating understood the dangers that surround them while travelling on the cars and up the river—dangers which might be easily avoided—less carelessness would be evinced, and more watchfulness exercised to preserve life.

Brother Eldredge has just reached from the east; brother Staines has gone on west. The brethren are all busy loading up the wagons, and everybody is full of life. I got *Stars* from Liverpool to-day and was much pleased. We start from the campground to-morrow in the "Dixie" train. Four have gone a-head; five more are to follow. All will start in about six days. My family are pretty

well. May the Lord ever bless and be with you.

Wood River, about 180 miles west }
of Florence, August 17. }

I could not get time to mail this at Florence, so add a line previous to posting, to say that we are so far and feeling first-rate. We are making good time and calculate being in by Conference. There has nothing of importance transpired since leaving, save that three more children have died, the third one having just expired. These were all very ill on board ship and not expected then to live. There is not much sickness in camp. Our captain is Elder D. D. McArthur; the train numbers about three hundred and fifty adults, exclusive of teamsters and independents, and counts 62 wagons.

With kind love, ever yours faithfully,
E. L. SLOAN.

P.S.—Brother Samuel H. B. Smith, in company with some others, has just reached from Florence. He is well and sends kind love to you, and reports all well behind as he came along. Captain Haight's train is $1\frac{1}{2}$ days behind, the rest following close, two sometimes camping almost together.

ENGLAND.

KENT CONFERENCE.

Speldhurst, Sept 7th, 1863.

President Cannon.

Dear Brother,—I removed to this place in February last, and felt that the Lord and his servants had a mission for me to perform. At that early part of the year, it was too cold to commence out-door preaching, so I felt led to pay a visit to the Wesleyan Chapel; and while sitting and hearing them preach, what they felt disposed to call the Gospel, I felt more grateful than ever before to my Heavenly Father for the restoration of his Holy Priesthood, and while hearing them pray for God to revive his work in their midst, the Spirit of the Lord came mightily upon me, and whispered to me saying, "Ask permission to speak." I obeyed its voice at the close of the meeting, and went up and asked the minister to allow me to speak, which he kindly granted, and I at once proceeded to address the congregation on the first principles of that

glorious Gospel which God in his infinite mercy had again restored to earth. After addressing them for about twenty minutes, I soon perceived that it was not the right kind of food for the minister, although it seemed very palatable to his congregation they listening with profound attention, and the former becoming very uneasy; seeing which, I kindly told him he might say what he liked at the close of my remarks, when he very politely told me I was preaching doctrines that must not be preached there. I said, "Well, sir, you must admit they are Christ's doctrines," to which he replied, "O yes."—"Then, sir," I said, "You do not want Christ's doctrines preached here." He replied I might preach what I liked outside of the Chapel, which caused such a sensation to pass over the people as I shall not be likely to forget very soon. He left the Chapel, I following him out, and the people shook hands heartily with me.

When the weather opened up I was about to preach out of doors, but a stranger gave me permission to preach in his house, which I have continued to do up to this date, and the Lord has blessed my humble labors by giving me a few souls as my reward. On the 13th of June I baptized five—the man and wife in whose house I preached, and a boy whose father and mother renewed their covenants with the Lord at the same time. I have also had three interviews with a minister of the Church of England. The first evening I spent with him, he sat down and listened and I preached to him for about an hour, after which I loaned him Orson Spencer's Letters to the Rev. William Crowel, and one of Orson Pratt's tracts; he has since purchased Spencer's Letters and likewise the Book of Mormon through me. At more recent interviews, he has never spoken one word against Joseph Smith nor the Book of Mormon, but is still very gentlemanly whenever I see him.

Our meetings, up to this date, have been attended by persons who seem desirous of finding out the truth, and I think, before long, greater additions will be made to our numbers. I felt very free in speaking to such people. The poor people here have a loaf given them at Church every Sunday morning

after Service, which, I presume, is the greatest benefit they obtain by going; I tell them I have no bread to give them, but that we have something of far greater worth, for our master has given us permission to give, in his name, the remission of sins and the gift of the Holy Ghost to all those who come to us with broken hearts and contrite spirits, and that it should not, like their bread, want renewing,—that is to say, they would not want another spirit, as they do another loaf, but that they would have the self-same spirit every week, every month and year, so long as they should continue faithful. Another door has also been opened to us, to preach the Gospel in the parish of Southborough, about a mile and a half from this place. At that place also I felt a spirit of freedom to speak, and I feel assured good will result from our labors. The few who have obeyed the truth feel first-class and have commenced paying their tithing, and also to assist in defraying the expenses of the mission. They are diligent also in bearing their testimony to the truth,—not in word only, but by living their religion in the midst of this crooked and perverse generation. To me the future looks full of promise for a rich harvest of souls in this part of the vineyard. I feel well in my labors to bless the people, and do hope to be useful in my day and generation. Praying God to bless you and all associated with you in this Work. I am yours, in the truth,
W. GOODSSELL.

SOUTH AFRICAN MISSION.

Port Elizabeth, Aug. 17, 1863.

President Cannon.

Dear Brother,—I take pleasure in again writing you a few lines, although I have nothing of importance to communicate, as things have not changed since my last. We are still trying to do all the good we can in building up the Saints and directing the minds of strangers to investigate the Gospel. This is a very dark country, and one, too, where the Adversary has great power. The Saints require to be very energetic and watchful to keep the Spirit of the Lord.

I have been 75 miles into the interior since I last wrote. I met brother Atwood at Alexandria; we came to the Bay together. In a few days he will proceed to Human's Dorp, and from there visit the Branches in the eastern province. He has been preaching in Graham's Town for the last four months, and preaching is still kept up there by one of the local Elders. They are convinced of the truth there, but they have not, as yet, had the boldness to come forth and take upon them the name of Jesus, by embracing the New and Everlasting Covenant. The Gospel of repentance, that we preach, strikes them to the heart; they are satisfied it is the truth, but they are afraid they cannot live it, and what is worse, they have very little desire to make the effort.

We all feel well in our labors, because the Lord blesses us with his Spirit, which braces us up and gives us strength according to our day. Elder Dixon is still laboring in the Natal country. He and Elder Noon have spared no pains in trying to convince the Natalians of the truth. The judgments of God will have to do their work before they will wake up. In all my experience, I never saw a people so eager after the god of this world, as they are in this country. Those who are here, have principally come to get rich, and they seem determined to accomplish their object if it is in the range of human possibility. Elder Talbot is laboring at Cape Town and vicinity, doing the best he can, like the rest of us. We should be happy to see some more of the Saints get away from here; for this we desire to labor with them.

As the postage is raised to one shilling for each letter to this country, would you please make it known through the *Star*, as many of the brethren in England correspond with the Elders in this country and may not be aware of the change. If they do not pay one shilling on each letter, we have to pay two shillings before we get it.

Praying the Lord to bless and prosper you, and with kind love to yourself and associates, in which Elder Atwood joins, I remain your brother,
WILLIAM FOTHERINGHAM.